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of Count Tolstoy. Because of a case of smallpox on board, they will remain in quarantine until danger of the spread of the disease is over.

. . . *The North American Review* for January contains two strong articles against imperialism and the annexation of the Philippines, one by Andrew Carnegie, the other by Senator G. G. Vest.

. . . The Supreme Court of the United States, Dred Scott vs. Sanford (19th U. S. Reports), decided unanimously that "there is certainly no power given by the Constitution to the Federal Government to establish or maintain colonies bordering on the United States or at a distance, to be ruled and governed at its own pleasure, or to enlarge its territorial limits in any way, except by the admission of new states."

. . . On the 14th of January the French Arbitration Society established an important branch of its work at Havre. An address was made on the occasion by Professor Charles Richet of the Medical Faculty of the Sorbonne.

. . . The American Bible Society is preparing to send experienced agents to Cuba, Porto Rico and the Philippine islands to arrange for the wider distribution of the Scriptures in these lands.

. . . One of the very best speeches made during the past month against the annexation of the Philippines was that of Senator George C. Perkins of California before the Boston Merchants' Association, on January third, and reported in full in the Boston papers. A speech of like ability and character was made the next evening by Carl Schurz before the University of Chicago.

. . . The United States has had twenty wars with the Indians, covering in the aggregate a period of about 25 years, and costing the nation one hundred and ten millions of dollars. Lossing estimates that for every Indian warrior killed, fifteen American soldiers have lost their lives.

. . . David Starr Jordan, President of Stanford University, has contributed his strong word against imperialism in an article, first read at the Religious Congress at Omaha in October, and afterwards published in *The New World*, under the title of "Imperial Democracy." The address has since been circulated in pamphlet form by the Women's Educational and Industrial Union of Boston.

. . . Jeremy Bentham said long ago that "whatsoever nation should get the start of the others in making the proposal to reduce and fix the amount of its armed force would crown itself with everlasting honor."

. . . The General Peace League of the Netherlands has just issued its twenty-sixth "Yearbook." It covers seventy-nine pages and shows a year of active and patient effort in the peace propaganda.

. . . "Count Tolstoy on Flogged and Floggers" is the title of a pamphlet just issued by the Russian Reformation Society, 21 Paternoster Square, London. It is a faithful but very painful account of the sufferings of the Russian peasantry under the methods of treatment followed by the Russian police officials.

To Nicholas II. 1898.

ELIZABETH STUART PHELPS.

Salute the soul that dares, though royal born,
Become knight errant of the hope forlorn;
Disdain the sneer that curls the curving lip,
Arrest a world's doubt by the sceptre tip.
As sure as crawling slug within the wood,
The lowest reading of the highest mood;
As surely as the skies the caverns crown,
The noble deed shall live the base thought down.
As certain as the dawn to stir the dark,
The arrow of the age flies to its mark.
Dividing years, and years to be shall know
Whose was the hand that held and bent the bow.
New, then, and ever well the great Law wears:
All souls high-born salute the Scul that dares.
In the *January Atlantic*.

Disarm!

BY MARIA LOUISE EVE.

Disarm! disarm! Heed ye the cry,
Ungird the sword and let it lie;
The clock of time has struck the hour
When right is might and peace is power;
These clumsy arbiters of human fate
No more 'twixt men and men should arbitrate.
Wipe off the stains and sheath the blade,
You cannot heal the wounds it made;
But let it rest and rust for aye,
Its bitter work is done to-day.
And henceforth to your hands there shall be given
Ithuriel spears, resistless, wrought in heaven.
Ye Kings and rulers, everywhere,
Beware how ye resist, beware!
Ye Princes and ye Potentates
Who rule in Empires and in States,
Beware! beware! lest you should lift an arm
Against a voice from heaven that cries, "Disarm!"

The Teacher of Brotherhood.

In Memory of Joseph Cartland.*

BY W. H.

Thou teacher taught of God,
Saying, like one of old, to great and small,
"Know thou the Lord, write on thy heart his law,
For He thy days shall bless, and keep them all";
Thou teacher rare and true,
Thy influence as sweet as this June breeze,
Unfolding oft to eager, glowing hearts
The blessed lore of Christly centuries;
Thou teacher mild yet firm,
Bestowing in thy rich and gracious way,
Not from rare book nor ancient, musty tome,
But from the heart, light on the hidden way;

* Joseph Cartland, in whose memory these lines were written, died at an advanced age at his home in Newburyport, Mass., in June, 1898. He was for many years a teacher. He was one of the very best types of New England manhood, Godly, pure, intelligent, and active in every good work for humanity. He was for many years a member of the American Peace Society, and the cause of human brotherhood had no warmer or more active friend.

Thou teacher raised of God,
To stand and tell by that brave life of thine,—
Like to the grand old prophet—brotherhood,
The wondrous story of the love divine;

Thou teacher called of God,
We love to think. His great plan to fulfil,
Within the realm of spirits wise and sweet,
That thou, thou spirit pure, art teaching still.

The Growth of International Goodwill.*

BY REV. H. M. SIMMONS OF MINNEAPOLIS, MINN.

Social harmony is a thing of slow growth. At first not even the family had much of it. The Bible represents the very founder of Israel as deceiving his dying father to rob his twin brother—represents his sons in turn as selling their best brother into slavery and nearly slaying him; and the story, however to be treated, is true enough of primitive society. Even when the family was united, it was in frequent feud with others, and we are wont to say the primitive state of man was war.

But families learned to unite in clans, and these again in tribes. Within the tribe, the former quarrels ceased, and people who hated found it was wiser to help each other. But they of course remained hostile to outsiders, and thought it sacred duty to plunder them; so that Pathan and Afridi mothers would pray that their sons might become skilful thieves, and the Turkoman who stole most became a saint and had pilgrimages made to his tomb. The Dyaks, though described as among themselves "humane to a degree that might well shame" us, were yet famed for ferocity to others, and their gentlest maiden would show no favor to her lover until he brought an enemy's skull to adorn the bridal chamber, and wanted two or three more to give good omen to the birth of her babe. Countless savages have shown this contrast, being very brotherly within the tribe, but very brutes beyond it. It is growing harmony, but still the narrow harmony of a hornet's nest.

But with further progress, either by conquest or consent, tribes are united in larger groups, and these at length in a nation, which much extends the harmony. Through its own territory, it stops those intertribal quarrels, and in their place establishes peace, law, order, industry, new civilization. Peace still further cultivates kindly feelings, so that most ancient nations proclaimed humane principles, and the literature not only of Israel, but of Egypt, India and Greece is full of charitable precepts. Plato, ten generations before Christ, summed up the duties of an Athenian in the prayer: "May I, being of sound mind, do to others as I would that they should do to me;" and already the ideal of the golden rule was familiar from Athens to the ends of Asia. Patriotism was carried to an extreme that we can hardly conceive to-day—and Cicero said no man could be called good unless willing to die for his country.

But it was only patriotism. That humanity was only national, and not thought owed to aliens. Egypt, with all her praise of kindness, glorified cruelty toward other nations. Greeks, though more humane, hardly tried to be so to foreigners, and Plato in proclaiming that golden

rule, did not mean that it was to be practiced toward barbarians. Even the Israelites, however divine they thought the Decalogue for home use, long thought it their duty to break it in dealing with other nations. The Bible tells how Joshua carefully inscribed upon the stones of his altar in Mt. Ebal "the law of Moses," including of course the command "Thou shalt not kill," and then went right on to kill all the people in those Canaanitish cities, "left none remaining, but utterly destroyed all that breathed." Of course we need not suppose that he really was so cruel, and the Bible itself goes on to tell us that right after his death those very cities and peoples which he had so "utterly destroyed" were still flourishing, undisturbed by the annihilation. But the story shows the ideals all the same. Early Israelites, like other ancient peoples, while attaining to high standards of humanity in their own nation, had little thought of practicing these beyond its limits.

But in time, chiefly through conquest, nations were in turn united in a larger federation which stopped their mutual strife and brought an international peace. Even Alexander's conquests brought such a union for a time; and Plutarch says of him: "Conceiving that he was sent of God to unite all together, he formed of a hundred diverse nations a single body," and "desired that all should regard the world as their common country."

This principle was carried further under Roman rule, which, with all the wrongs it wrought, still joined warring peoples from the British isles to the Euphrates in comparative peace. In this wider union, patriotism outgrew its national limits into something like humanity. Cicero urged "charity to the whole human race," and, Lecky says, "maintained the doctrine of universal brotherhood as distinctly as it was afterward maintained by the Christian Church." Even religious tolerance was so advanced that Merivale says the Romans, in the height of their power, allowed "every race and every man among their subjects to worship his God after his own fashion" in the very shadow of Jupiter's temple on the Capitol. The golden rule was extended beyond Plato's thought. Varro wrote: "What we wish for ourselves, we should wish for others, and this affection, extending outward from the city, should embrace the whole group of nations that form humanity." That idea was common among the Stoics in the century before Christ.

The old eagerness for conquest decayed. Some 30 years B. C. the temple of Janus was closed, for the first time in 600 years, it was said, and there began that great peace so famous as the "Pax Romana," which was destined, Duruy says, "to draw the nations together," and "to be the real imperial divinity to whom the greatest of the Roman emperors, Augustus, Vespasian and Trajan, will build temples." Poetry sang its praise. Horace, in his first ode, says wars are "detested by mothers," and many a writer spoke as if they were detested by all. Tibullus begins an elegy by asking who was the brute who first forged swords. Virgil declares "the cursed insanity of war," "scelerata insania belli." Nor did even this equal the censure of Cicero who long before had written, "I prefer the most unjust peace to the most just war." The sentiment continued. In the time of the Apostles, the pagan Lucan predicted the time when the world "will cast aside its weapons and all nations will learn to love." Somewhat later in that first century, the noted temple of

* A paper read at the Omaha Congress of Religions in October, 1898.